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ANN PEARSON, Publishing Agent.

WHOLE NO. 442.

of the land, the pulpit is on the side of slavery.

of the land, the pulpit is on the side of slavery. What is it that moulds the character and feeling of the American people? The clergy stand on the cradle, they walk by the bedside of the young, all the counsel of manhood, and the comfort of old age. They stand at the fountain head of the American character—and what is the result? It is a creed of Webster's, of Pierces, of Cushings, of Mr. Wards and Fugitive Slave bills. Men assert that it is an infidel, simply, because he says the Bible and the Bible says that we are guilty of man of treason, because I say if our country is to live and exist without slavery, then I curse my country. Our treason is this: We have so much reverence for our fathers of the Revolution we do not believe they spent the best seven years of their lives in order to build up a nation of slaves, and any possibility of whose blood should be trampled under the feet of the great men. The rationality of Abolitionists is

got rid of as long as men continue to compare with slavers. There have been a great many

an anti-slavery sentiment has not existed in this country, Garrison looked at the slavery of the South as one of right. He demanded the rights of the negro men. He stood upon a tenable basis, and he argued from expediency. He said that whether the negro was up or down, the negro should be right to his wife and children; and then Mr. Spring and Dr. Dewey said—that is flat Nonsense. It is no new principle that I utter. These new principles are not the men who agitate in the world. It takes half a generation to get new ideas to take root in the soil. It is men who apply principles who create agita-

Garrison has created an agitation because he attempted to apply the principles of the De-

of Independence. The Bible Society sustains slavery, and the Sunday School Union occupies the same position. The United States does not give a Bible or tract to the slave. The Power—one hundred and fifty thousand slaves—has \$200,000,000 invested in slavery and its immense capital it has bought up the life of the country, and it is handed together to him for it knows that the whole world is against it. It has established an aristocracy over our country, and has got a three-fifths representation for slave property in Congress. Yet he told to get under the shelter of these institutions and trust that party organization will eventually destroy slavery. He says that the slave can stand in a basket and lift himself up by his handles! The North is wonderfully surprised the South does not stand up to this compa man who lives by stealing can have not a conception to lying. There have wish to speak a word of truth to the South. They say we will not abolish slavery without the Bible and the religious convictions of the people again. I know of no way of opposing this money power by politics. The best description of the policy is in Latin, *Politica est quis? Homo iis qui possidet.* The man who has the power can do what he pleases. What can the poor man? A man who serves God just so far as he can defeat the devil. Some of you have heard the politician leads public opinion, and when want to change great questions they apply to leading men at Washington. They get the devil to lead the people to get the people together by boiling the thermometer. It seems the walking beam in motion, imagine it causing the wheels to move. But there is a great deal of hard work. The public men they represent Christianity. I say they represent Christianity. I say that God never made a slaveholder a slave. The slaveholders fear Christianity for the Bible, else why do they try to put slaves from learning to read it? It remains for the people to say whether they will support the Constitution—Union or no Union—law or no law—profit or loss—we will do justice to every man in the world.—Times.

THE SHAME AND DISGRACE OF AMERICA

The principle of Liberty is as old as the mountains and as new as the first truth. All the great and great in this world, all that faith proclaimers of blessedness in the next world, is identified with it. Liberty lost, and man is no longer evidence of being the noblest work of his Creator. I said the inspiration of the poet more than the prophet. I said that the poet was the prophet. I said that at this moment, and so will it be. But this principle is denied to more than three million human beings in this country, and it pretends to be the model republic, the asylum of the oppressed, the harbingers of a moral and a free people.

As painfully as we are impressed with the and barbarous wrongs attending the slave

the manifestations of Slavery, every now and
men some single incident turns up which make

system appear yet more inhuman, demoralizing and shameless. This may be the account of the man, whose hands, haggard—some half-breed of the South, infested with the habits of the kind, inflicts on his mechanics and laborers, whose skins are of African tinge, or, it may be, of his master, of an outlawed blood. We have indeed, all these chivalric-drawn distinctions, but they are decayed as cruelty, and the system could utter. When a mulatto child is sold and then still further the blood is diluted and in successive generations, until the expert alone tell the difference between the mixed blood and the pure, the descendant of the colored man of three or four white ancestors course in the veins of their descendant—and then that victim of cupiscence is hammered by the auctioneer one master to another, it is false to say that the honest democrats who buy and sell such human beings, are not as much degraded as they if they could. The Grecian gentleman did the Roman gentleman did so, and the gentleman of medieval Europe did so; all blessed with the arts and with the poetry of Homer, the Greek, the Latin, the Italian, the French, the architecture of Emmanuel Steinbach. It is not mere culture which elevates man. There is something higher than that. It is a sentiment of the value of the golden rule, of the love of the

Of the kind of incidents which startled the country with a fresh sense of the enormity of Slavery, the following handbill, of a kind which we suppose to be no rarity, at least in the more southern Slave States. It has been taken from the papers, and is strictly authentic:

"NEGRO DOGS.

"The undersigned respectfully informs his friends and the public generally, that he has for hire of Ruff Perry's celebrated PACK OFF CHARGE DOGS for the present year, and will give his undivided attention to the business of hunting down and catching every colored man who is promptly attended to when I am not professionally engaged. Terms as follows:

"Hunting, per day,	\$5 00
"Catching runaway,	25 00
"INVARIABLY CASH, OR ITS EQUIVALENT."	

"Persons under the necessity of calling or will please give me a fair showing at the train, and it will be granted to their interest to do so, as the undersigned will be obliged to them to be promptly attended to by forwarding a through the Post-office.

"JOHN DEBREUX
Marshall, (Texas), Feb. 11, 1854."

Our correspondent who dates from another Southern State, writes:

"I send you herewith the professional card of one of our slave catchers. I would regret to

THE FRAUD AND THE MEANS OF IT

ACCOMPLISHMENT.

The following paragraph is from [an article in] the Pennsylvania Freeman, on the Nebraska question:

" It may be well to observe the systematic effort

have been pursued for the last fifteen years, arrive at the present point. In the first place, it is a fact that the Indian population of this country, time, being entrusted entirely, to Indian agents. Of these there are ten in the territory, nine of whom are slaveholders, of course, directly interested in slavery, established and legalized by the laws of the territory, and licensed to trade in their respective jurisdictions. A resident of Nebraska, who had spent over twenty years there, informs us that he has known instances where men have been licensed as traders, and have bought and sold slaves, and then, when the land and brought in slaves to work it, while they would not keep ten dollars worth of goods for trading purposes. Not only have these men power to license, but they have power to enter any portion of the territory who may not be acquainted with the laws, and to sell them as slaves, and to allow that this has been done on several occasions. He also informs us that every facility is offered to slaveholders to come in, while persons desiring to establish farms find great difficulty in getting land, the remainder of the territory. The efforts of these Indian agents have been greatly aided by a Rev. Mr. Johnson, who was there from Missouri some fifteen years ago, and

Missionary of the Methodist denomination. He is a slaveholder, and has become wealthy by his

SOUTHERN PIETY.
 We clip the following from the Boston Commonwealth:
 "Mr. Emory—I received a letter the other day from an acquaintance, who resides in the State of Georgia, a pious slaveholder. Ours fourteen say—most of them children—'dear, little children

growing up for servile toil, to be bought and sold. Well, what think you, he wrote me? Why, s-

nothing less than a kind of sermon, religious exhortation. Had not I said I was a Christian, I should have hoped I would become one soon—a follower of Jesus Christ—unite myself with some church, and be useful in the world; and then for a benediction to his long and pious exhortation, just to name the price of negroes—the souls of immortals—their value in dollars and cents. Grown up on worth from eight hundred to a thousand dollars—very high just now.

Very much obliged, Sir Southener, for so valuable information. Who will not like to know the price of human flesh? It is valuable information to the Northmen; we may want to become Christians, and end the same.

too, want to emigrate to Georgia, and invest our little capital in souls! good human flesh and bone

How God will then approve of our ways! Any sinner thus converted—holy angels in the throne of heaven will rejoice—Jesus Christ will then as come ye blessed. O! what conversion. We then kneel, lift up our hands—"turn up the weight of our eyes," and praise God! Yes, our money is invested in human souls: immortal souls! breeding them—basting them—and praising God! To him—Christian, how easy—how rich—fourteen hundred millions—how easy to crush: a business that will not our souls from us in glory fearfully, no doubt Sir S. utterer.

O! what pity. We certainly run and go in the sunny South of Georgia, into far regions of

of negroes, be converted, and, of course, become Christian. Why this pious assistance of mi-

was born and bred on the green hills of New England, received his education in our free schools, his religion on a negro plantation, breeding slave human slaves!

◆

A GREAT "BEEBLES."

The Richmond Examiner, says an exchange paper, thinks that every Southern man in Congress who does not come square up to the support of the Nebraska bill should be *hung and quartered*!

We believe Richmond and Norfolk are in the same State.

We believe, too that a very wise representative

from this same State boasted some years since, on the floor of Congress, that there was not a *sing*

Newspaper in his whole district!
Great State that! "Mother of Presidents!"
Where's the "Southern Aid Society!"—*Fred
Presbyterian.*

COLORED MEN IN CALIFORNIA.

We learn with pleasure that our friends Peter Lester and Miffin Gibbs, are doing an extensive and prosperous business, in a boot and shoe store in San Francisco. Their expenses are of course

very large, but their business is sufficiently large and profitable to pay them a handsome income.

even for California. That colored men are, notwithstanding, beginning to engage in profitable branches of business and professions heretofore denied to them, and to acquire wealth, is an encouraging fact to their friends. The extent to which they are doing this in our midst is very little known. We must present something on this subject at another time. Meanwhile, we say to all colored men, that, with intelligence, integrity and wealth, they can extort respect from their enemies, and the sooner secure their rights. These are elements of power that we would have every colored man seek, not selfishly, but as means of his elevation and of good to his race.—*Penn. Freeman*.

THE FRENCH PAPER AND DOUGLAS.

The Republic, a French paper in New York has an amusing article "Fruits of a journey in Russia," in which *Lea*, after Douglass is handed out of gloves, "The following story is given of the 'little giant's' visit to the Czar:

Mr. Douglass, with but less of time, applied himself to studying Russian institutions. The object which first and exclusively attracted his admiration, was—slavery.

Sire, said he to the Czar at one of their numerous meetings, my country should feel ashamed in

comparison with your Empire. You number forty million of slaves, while we have no more than three millions!

In turn, he replied the *Crar*, corresponding to the
 comend by another, in your country slavery
 will soon extend itself over a much larger district
 than in Russia. Yes, Sir, as soon as the Missouri
 Compromise has been recalled.

Very well, why do you not recall it?
 That depends upon the Senate and the People.
 The Senate? the People? Men like yourself
 abuse them at pleasure!

The Tribune makes a centre shot at John Mitchell
 for a target, as follows:

John Mitchell wishes he had a lot of negro
 slaves in Alabama. The Nebraska bill puts

groes and Irishmen on a level in respect to political power in the new territory. John Mitchell

firmly supports the Nebraska bill. Are we to infer that he would as lief have Irishmen as negroes for his slaves?

FUGITIVE RESCUE CASE IN MILWAUKEE.

We have already announced the news of the arrest and subsequent rescue of the fugitive, Glover, who was kidnapped under the provisions of the fugitive law at Racine, Milwaukee. We add the following additional particulars. The case has excited a tremendous excitement in Wisconsin. The Nebraska Sentinel has aroused the people to desperation. The claimant is believed to be a professional slave catcher from Missouri, and is the same man who was prowling around there last year for colored men, and though he was talked of his prey at that time, yet he boasted that he was well paid for his trouble, for he had learned the whereabouts of fifteen fugitives, and that he should get make a good speculation out of it.

The kidnapping party planned a scheme to entrap Glover. They got hold of a miserable colored man, Turner, liquor, him up, supplied him with liquor and cards, and sent him up to get Glover drunk, and he on hand to open the door when they came at night to take him.

Turner did as requested; got Glover into the house of a colored neighbor; but Glover drank sparingly. At 10 o'clock in the evening, Deputy CARNEY and HOLTON, of Racine, the slave catcher and his confederate, MARSHAL COTTON, of this city, knocked at the door. The owner said, "don't let us open the door till we know who they are." But Turner, the traitor, according to promise, opened the door, and they all rushed in. Deputy CARNEY, with a strong club, struck Glover on his head, as he was sitting in his chair, and felled him to the floor.

This was the first service or process made by Deputy Marshal CARNEY, under United States authority. This day, covered with blood and from Glover's head, in possession of the friends of Freedom, at Racine, and will be a swift witness against the kidnappers. While they were gagging and binding Glover, the owner of the house leaped out—it is said—through the window, escaped and gave the alarm.

The excitement that followed upon the spread of the news, we have already narrated. But the Judge who made out the writ, and the Marshal who served it denied to BROWN, in Milwaukee, that any persons had been injured, and they nearly succeeded in throwing him off the track by their diabolical falsehoods.

Glover, at the time he was kidnapped, was living on Root River, about four miles from Racine. The slave catcher, Deputy Marshal CARNEY, of Racine, and a Mr. HOLTON, lived 11 miles west of Racine.

BROWN, of the Milwaukee Free Democrat, says that he saw a rush for the jail among the immense crowd who had been deliberating on what was best to be done for the fugitive; thousands had flocked to the Court House square, and around the jail, the excitement being intense.

A man quickly kicked in the outer door. Pickaxes broke through the wall by the side of the guard door, lined with iron and strongly bolted, the eastings were removed and the door taken out, the soil door was soon opened, and in about fifteen minutes the prisoner was out amid great cheering, placed in a two-wheeled buggy, and taken to Walker's Point bridge in double quick time—the crowds in the streets from the Court House to the Bridge cheering him.

At the bridge, Glover left his buggy and took another, and soon disappeared. He did not reach Racine Saturday evening, as was expected, the chase having affected the underground railroad, so that the locomotive had to take a new track. Racine was all excitement yesterday, and the military were under arms. We telegraphed them at 1 o'clock P. M. yesterday, that there was no mistake about the life and health of GLOVER. He was delivered at Racine at sunrise this morning, amid great rejoicings.

The Milwaukee Sentinel, says:

We, with others, went to the jail, and found the fugitive in a cell. He was called out into the passage, and what a sight was there! The man was cut in two places on the head, and his shirt and vest were soaked and stiff in his own blood.

The man tells us, that he has been in this State two years, and that he was at work for the persons who have kidnapped him, and that they offered him about fifty dollars; and he was sitting in his shanty when the men came in, and one placed a revolver to his head; he put up his hand to push it away, when he was knocked down senseless, and removed to the jail. The man or men swore that if he should ever make the least noise they would kill him instantly.

THE WORD "WHITE."

The *Homestead Bill*, which has just passed the House of Representatives, and is now likely to pass the Senate, contains a provision limiting the advantages which it is designed to secure, solely to that part of God's children, who happened to live in a skin which passes for white. In the browns, mulattoes, and quadroons, &c., are to have no part or lot in the rights it secures, to the settlers on the wild lands of the Republic. In the political eyes of our legislators, these latter have no right to live. The great Legislature above, according to our magnanimous and patriotic legislators, and in a manner which independent Americans can never sanction, in giving life to blacks, browns, mulattoes, and quadroons, equally with his dear white children! and this Congress is determined to make evident, before Heaven, and Earth and Hell, that the first successful slave of the soil—and yet foreigners, aliens, Irish, Dutch, English and French, are to be made welcome to a quarter section of American land, while we are kept off from it by the flaming sword of the Republic. Shame on the outrage!—*F. Douglass' Rep.*

Douglas.—The Washington correspondent of the *Christian Intelligencer* says Douglas is an unscrupulous individual. He will not remain in one place a minute at a time. You might easily mistake him for one of the "pages" who are constantly flying about, executing the multitudinous commissions of Senators. You see him in his seat, reading a newspaper; before you can turn your head, he has disappeared, and is on the other side of the hall, with both fists flying, declaiming in the most energetic manner in the face of some grave Senator. Then, he is out on the lobby; in a minute he is back again in his seat, declaiming the chair. Before you can turn his head, he is rubbing his knees before one of the grates; and while your eyes are still upon him, as you suppose, he contrives to evaporate, and turns up, to your utter astonishment, almost in front of the President's desk, where he is coolly standing, with both hands in his pockets, deliberately surveying the galleries, and quietly staring at anybody that happens to attract his attention.

A public meeting has been held at Lagrange, Oglethorpe county, Ky., at which resolutions were passed endorsing Miss Dobbins, a female slave. She was a colored girl, the first successful slave of the soil—and yet foreigners, aliens, Irish, Dutch, English and French, are to be made welcome to a quarter section of American land, while we are kept off from it by the flaming sword of the Republic. Shame on the outrage!—*F. Douglass' Rep.*

This is a pretty state of affairs, truly. An American born citizen cannot enjoy the privilege of living in a slave state, if suspected of being opposed to slavery. We suppose sympathy for such persons induces the Nebraskaists to go for a repeal of the Missouri Compromise. *Seneca Enterprise.*

Communications.

METHODISM AND SLAVERY—REPLY TO MR. WRIGHT.

M. R. ROBINSON.—Dear Sir: Through a series of protracted meetings in our place, during the winter months, by our Methodist brethren, (with the usual tendency upon the morals of the people,) we have been led to investigate the relations of the churches, and more especially the M. E. Church, to slavery. As sincere endeavorers should always be assisted; and as the ministry are the last to give light upon this subject, for the benefit of young converts and old ones, on such occasions especially, disinterested and Christian motives, we think, will be readily adduced for whatever of interest may have been manifested.

For the above reasons and others following, we hope you will allow a brief reply to some assertions made by the leading spirit, (Mr. Wright), against "Methodists *alto modo*, and positions taken *ad libitum* to free the church from the responsibility of its guilty relation to slavery, and himself from honest and anxious inquiries. This request would not have been made, but that all endeavors have proved insufficient to secure a reply of ten minutes even, at his lectures. On one occasion, it was understood that the meeting was to be free, but after it was reported that "an infidel from Salem had stopped in town," it was happily suggested that a text be read from the Bible at the opening of the discourse. And an attempt to ask if a reply would be admitted to what was said, was vain, so it could not be heard over the threatening of the law "if you don't take your seat!" In but one instance have we been more successful, namely: After the fourth of an hour had been laboriously filled demonstrating the relation of the church to slavery, and after asking pardon by saying that had not a certain individual in the audience, and others, reported to the annoyance of some that the Northern wing of the M. E. Church held slaves and that their discipline, had provisions in it for slavery, &c., he should not have called the people together on this occasion, and, though the meeting was announced to continue probably for three evenings yet he had now at this time said all he had to say, and in one single half hour, at some other time, or if we would remain of choice a few minutes longer, as the roads were bad, he would finish the whole course. Now, it was agreed to remain, and so we got all three in one short lecture.

After granting pardon for his individualizing, it was asked if a question would be admitted. Answer, "No, unless it be in explanation." It was then requested that he explain, first, whether he wished to defend the anti-slavery character of the church, or, second, that slaves were not held in it, (for no one had understood from what he said), or, thirdly, did he wish to deny what had been said of the discipline? To these interrogatories we did obtain a reply, such as it was. It was first by admitting that slaves were perhaps held in the church, *say perhaps one hundred*; that the discipline of course sanctioned it, but then turning to his discipline and reading among other things, the golden rule "Whatsoever ye would have others do unto you, do ye even so to them," after showing that this was binding upon each member of the church, as he thought every one must see, as it was an express provision of their discipline. He then stopped to ask if any one did not see, "if all did not see that if slaves were held in the church, they must be held in conformity to this requirement of the Scriptures?" and if so, then what intelligent person would gainsay its being right?

Being referred to that part of the discipline which specifies how slaves shall be treated by members of the church, he quoted from Bishop Hedding, and referred to others to show that this clause, taken together with the golden rule, is compatible with Christian precept and principle. We shall see hereafter what Bishop Hedding says with others. We admit that what has not been done by Bishop Hedding, Mead and others, to reconcile slaveholding with the golden rule or Christianity, will most probably never be done. But now Mr. Wright, as we have made assertions which we have thought best, we feel impelled to give our reasons for what we have said. We shall proceed first to show that provisions are made for the holding of slaves in the Methodist discipline from the discipline itself. It says: "We declare that we are as much as ever convinced of the evil of slavery; therefore no slaveholder shall be eligible to any official station in our church hereafter, from the laws of the State in which he lives will permit of emancipation, and permit the emancipated slaves to enjoy freedom."

21. "When any travelling preacher becomes the owner of a slave or slaves, he shall forfeit his ministerial character in our church, unless he execute (if practicable) a legal emancipation of such slaves, conformable to the laws of the State in which he lives."

34. All our preachers shall prudently enforce upon our members the necessity of teaching THEIR SLAVES TO READ the word of God; and to allow them time to attend upon the public worship of God on our regular days of worship."

This is what the discipline has for slavery. Does it contain provisions for holding slaves? We think no comment is needed. From the second we learn that a minister forfeits his ministerial character in the church by holding slaves, unless he be a local preacher; as a member of the church he is fully recognized. From the third we learn that preachers are required prudently to enforce the propriety of members teaching their slaves to read the Bible, and the allowance of time to attend church on the Sabbath (or regular meeting days). Of the first we shall speak hereafter. But it will be seen that nothing more is required by the discipline, of members of the church, but that their slaves be taught to read the Bible, and allowed time to go to meeting! They may be whipped, starved, worked, tortured, in short, all their rights may be trampled upon with impunity, with this exception, and yet it is not unchristian; the master is fully recognized as a member in this body.

But we may be charged here of overlooking that part of the discipline which requires of its members that they "do unto others all things whatsoever they would have others do to them." What conditions changed. I have said above that Mr. Wright has referred us to Bishop Hedding and others, to show that that part of the discipline provided for the holding of slaves, and the golden rule were not incompatible with the other, but were or might be in harmony with the precepts and practice of Christianity.

We will now see what he says, Matlack, page 56: "But it will be asked, what right has any member of our church to hold a slave? or, what right has the church to allow them to hold slaves? * * * "Now let us answer the question: The right to hold a slave is founded on this 'rule': 'Therefore all things whatsoever ye would that men should do unto you, do ye even so to them.' This is the law and the prophets."—Matt. vii. 12. "All acts in relation to slavery, as well as to every other subject,

which cannot be performed in obedience to this rule, are to be condemned, and ought not to be tolerated in the church."

"What can the Methodists in that State (Virginia) do with their slaves but hold them and act towards them according to the Savior's rule? I have conversed freely with many of our members, and the answer has been, We cannot set our slaves free without injuring them, for they would go into worse hands or into worse conditions. It would not be doing as we would be done by to liberate them. And I believe them, and you would believe them if you knew them as well as I do. Our brethren in the South have experienced the same religion you have, and many of them love our Lord and Savior as well as you do, and are willing to do and suffer as you for the cause of Christ (!) and I am not authorized to be the instrument of passing Conference resolutions which even imply that they are sinners!"

It should be here mentioned that this address was given in justification of his refusal to put to motion, as chairman, resolutions censuring the act of holding slaves by members of the M. E. Church, in the New Hampshire Conference in 1847. "But," he continues, "they believe that to emancipate their slaves would be to break the golden rule. Do as ye would be done by. That they are wrong in principle, sir, cannot be proven unless you can produce a precept in Divine law equal to this."

"Thus saith the Lord, 'Thou shalt not hold a slave.' But this precept is not in the Bible!" And now, Mr. Wright, as we have given so much of this Bishop's golden rule, which is indeed but a small portion of it, I would ask you as a gentleman, as a Christian, as a Christian minister, whether at this you feel no compunction, whether at this, the emotions of your heart are not Shame! Shame!! Shame!!! to the man who has thus for petty hire, servilely bowed to the Slave Power! thus perverted the teachings of his Savior! thus denied Him who hath said, "For as much as ye have done it unto the least of these, my brethren, ye have done it unto me."

But as this Bishop's reconciliation has been so frequently referred to, (but in no case of a word of this given), we will examine it further in connection with the three articles of the discipline above by him, it has already been seen, that nothing is enjoined upon a member of this church, but that he teach his slaves to read the Bible, and that they be allowed time to go to church on the regular days of service. If this be allowed, then the golden rule or the principles of Christianity will permit that he be robbed of all other rights. The power over him by his master shall be absolute, without any possibility of redress, in consequence of any injury whatever.

2nd. To secure this he shall not be allowed to enter suit in any court in any cause whatever! The golden rule!

3d. That he shall have no vote or voice in the Government, or for his or his children's protection. The golden rule!

4th. That he shall have no power over his children, either to protect, restrain, guide, or to educate them. The golden rule!

5th. He shall have now power to contract a legal marriage. The golden rule!

6th. He shall not have a right to hold property of any kind, but shall be the property of another. The golden rule!

7th. The slave shall no longer be considered a person, but a chattel, bought, sold, taken, used as a chattel—a thing—and this the golden rule and Methodism as taught by its professed ministers of the gospel proclaim in this middle of the nineteenth century, to be the teaching of Him who has said, "That not a sparrow falls to the ground without our care, but are not the least of these, your brethren, of more value than many sparrows?"

Has not God said, "Remember those in bonds as bound with them." "Vengeance is mine, I will repay, saith the Lord. I have heard their cry. I will come down and deliver them."

But we will now dismiss this part of our subject, to briefly trace the action of the church. In 1776, by John Wesley and his followers, slavery was held to be "the sum of all villainies." In 1784, slaveholding was declared to be contrary to the golden rule, and universal emancipation was required of all its members. In 1796, a section was introduced in answer to the question, "What regulations shall be made for the crying evil of American Slavery?" Answer, slaveholders were allowed to hold office in church, provided the laws of the State, or the circumstances of their case would not admit of emancipation! Eight years after this the selling of slaves was allowed of in the judgment of the Committee it were justifiable. And in 1808 all that related to private members holding slaves was directed to be stricken out of the discipline. (See the articles above.) But this is not all. At the very next session of the Conference, in which "full light was asked upon the subject, all that related to slavery by position or otherwise, was stricken out." In answer to the question, "What shall be done for the extinction of the evil of slavery?" read the following, "Let our preachers from time to time, as occasion requires, admonish and exhort all slaves to render due respect to their masters!" Strange that the very words did not cry out shame! at the Methodist Annual Conference, that could leave so noble a stand, in defiance of truth and liberty, for so low a place in subservience to the slave power! But thus things have gone on, till in 1836 we see in the address of Bishops Roberts, Soule, Hedding and Andrews, the exhortation to private members, "to refrain from patronizing anti-slavery publications, especially those of an inflammatory character."

In 1838, slavery was declared to be a domestic institution, and not a moral evil.

In 1839-40, Bishops Soule and Waugh refused to put resolutions to vote, against slavery; and by advice or consent of the Bishops, as a test of admission, the question was asked, *Are you an Abolitionist?* Unless this question was answered in the negative, full membership was not granted. Conferences in Lynn, Mass. and in Philadelphia, in 1839-40, Matlack, pages 40 to 70.

By referring all who would examine this subject for themselves, to the many works now written and being published, our limits compel us to close. Though you have to appearance prided yourself when heeded in from reply, in repeatedly telling us "that the M. E. Church had done more for the abolition of slavery than all the Abolitionists in the world ever had done or would do." (a child's expression.) I would take the liberty to say, that slavery is and ever has been cherished by the churches of the land. The church which certainly ought to be the embodiment of all great moral teaching, and what she has at times done, has she not done from the pressure from without. Every step she has taken she has been forced to take by the force of public sentiment, which the humanity and progress of the world, and not the Christianity of the church, has awakened! Yes, in the wildest form I can give it you, the truth is, judging from the past, that we have more to hope from Mohammedanism as a means of breaking the bonds of oppression, than

such Christianity as the above. For the Koran would never permit the Mussulman to hold his brother in bondage. It never did. Sir, there is not in the churches of the nineteenth century, any thing in action that antagonizes with slavery, war, or any other national sin. Then when is it to open the prison doors and let the oppressed go free? When to fulfill the prophetic song of peace on earth and good will to men?

Do not our church men fight? Do we not take our Generals, Captains, soldiers from the church? Do we not send our reverend Chaplains with the armies to invoke the blessings of God upon your battles? Do not your church members hold slaves? And do not your ministers teach them to be obedient to their masters in all things? "Take care that you do not fret at your condition, for this will offend God. Remember it is God in his Providence who has seen fit to make you slaves, because he no doubt saw it would be better for you in this world and as a preparation for the next. Remember that God requires this of you as his servants; do not your masters, under God, provide for you, but how can they do this, if you do not take good care of their substance? In all things do unto your masters as you would have your masters do unto you, were your conditions changed, for God requires this of you. If you would be God's freemen in heaven, you must serve him here on earth. As he hath seen fit to make you slaves, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, bear it patiently and with resignation, in hope of eternal mercy."—(Bishop Mead's sermon.) There is a similarity between the doctrine of the Scribes and Pharisees of the first and nineteenth centuries. It will be seen that the former were careful to tithe the mint, annis and cummin; while the weightier matters of the law were disregarded; such as love, mercy and fidelity.

The former took great delight in praying, standing in the synagogue. So do the latter. The former could leave the perishing poor lying at their gates, to be cared for by dogs, the latter can console them in hopeless bondage. The former could profess to love God, and hate their enemies, so do the latter. The former persecuted the founder of Christianity, so do the latter, in the person of his suffering poor, every day. But the truth stands revealed in the system you profess; that what you do unto man you do unto God, and wherein ye neglect and despise man, ye neglect and despise God. Then talk not of the church's Christianity or the world's infidelity, for by your fruits ye shall be known. Then for heaven's sake—for humanity's sake—be not infidel to truth and virtue; be not infidel to God.

Yours respectfully, &c., JNO. D. COPELAND.

Columbiana, March 5th, 1854.

LETTER FROM MICHIGAN.

BATTLE CREEK, Mich., March 5, '54.

I have been to-day to hear two sermons upon American Slavery, one at the Presbyterian, and one at the Episcopal church. Perhaps it is hardly worth while to enquire whether the anti-slavery meetings held in this village, and which have to some degree infused an anti-slavery warmth throughout a considerable part of community, had any agency in causing this movement on the part of the ministry; but it is certain they had some in giving shape and color to these discourses.

The Presbyterian sermon was the first I heard, and the preacher took his text from Jer. VI, verse 16:—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." After speaking of the condition of the people to whom this language was originally addressed, and showing it was also applicable to this nation, he proceeded to sketch the character of our Puritan fathers, and to depict the trials to which they were subjected. It was their religious faith, and desire for religious freedom that caused them to seek a new home in the wilderness of this land. They read extracts from the Catholic mass in the liturgy of the Episcopal church, and in its rites and ceremonies they saw traces of its Romish character, and hence they sought upon the western shores of the Atlantic a place where they might worship God according to the dictates of their own conscience. Their emigration was allowed by the spirit of prayer, it was in the spirit of prayer they proposed and adopted the civil regulations to which they subscribed before landing; prayer consecrated the hour in which they first trod Plymouth rock, and every church and school house which they built was blessed by the influence of prayer. They were men who carried their religion with them into politics, who made the daily acts of their lives conform to its teachings; and when, at another period, their descendants fought for their freedom and won it, they succeeded, because the element of religious liberty and of christian faith was their governing principle. It was this religious principle, this reverence for christianity, that led our fathers to adopt "that heaven ordained instrument," the Constitution of the United States, but their children have departed from "the old path," and have forgotten "the good way."

The speaker then adverted to the pro-slavery action of the government, and gave a brief history of the Nebraska bill and its antecedents, insisting that in our governmental relations, when the laws of man conflicted with the laws of God, we should obey the latter and disregard the former. He earnestly entreated the people to go back to "the old path," to "the good ways" of their fathers; and his soul seemed to yearn for the restoration of that time when prayer should sanction every deed, when profanity and sabbath-breaking should be scarcely known, and puritanic integrity of purpose, and puritanic religious faith should prevail as in the early days of New England.

To form a true estimate of the character of any people, it is as necessary to remember their faults, as to extol their virtues—the lights and shadows of the picture should both be presented; and though the Puritans had many good qualities, they were unquestionably not the demi-gods that some would have us believe. They had moral courage enough to contend for their right to worship God as conscience might dictate, but they could not sufficiently appreciate religious liberty to acknowledge the same right in others; they loved civil freedom for themselves as does John Mitchell, and like John Mitchell, they denied it to others; they had christian sternness, but not christian charity, the zeal of proselytism, but not the judgment of love.

While the preacher was expressing his longing for a return to "the good ways" of the fathers, my mind rolled back the curtain of the past and I saw those fathers engaged in fierce and bloody conflict with the red men of the land, conquering them, not by fair dealing and christian love, as Penn did the Indians; but by the deadly sword.

Let and the brutal tomahawk; I saw their slaves chained, and fettered, and driven to their toil; I saw vessels in their harbors, fitted out with appliances for the slave trade, I marked their quick transit to the coast of Africa, and traced them to their homeward port by their bloody path upon the Atlantic, and by the groans of agony and shrieks of despair that continually arose from their wretched cargoes; I read upon their statute books, laws, inflicting the severest penalties upon all who should give food or shelter to a Quaker or other heretic; I looked into their dungeons and saw youth, and manhood and age their immured, who were guilty of no crime save a belief in a faith different from that of their persecutors; I saw Quaker women tied to the cart's tail and scourged through their villages; I saw a vast concourse of the venerated fathers upon Boston Common, assembled to witness the execution of Mary Dyer, the Quaker who would not hold her peace when they commanded; I saw witches hung upon Gallows Hill; and Baptists banished from the colony of Massachusetts because of their religious faith; and while I desired that we might retain all that was good and pure in the faith and practices of our Puritanic ancestors, I certainly should be very sorry to have restored the bigoted, stern, and cruel spirit which pervaded their laws and customs. Nor do I believe the preacher would himself desire it, for if "the good ways" of the fathers should prevail, the Rev. Mr. Pitkin, would be brought under church discipline without delay, for rigid puritanism would condemn as sabbath-breaking, the buying of the milk which he purchased a few hours before he delivered his sermon.

I suppose men can be brought to believe almost anything, but it did seem strange to me that any one possessing ordinary intelligence, and assuming to be a spiritual teacher of the people, should assert, as Mr. Pitkin did, that moral reforms originate within church organizations, and are carried on mainly by church members—a statement which is so utterly at variance with truth, not only as regards the reforms of this, but of all ages, that any one of common observation, and reasonably free from prejudice can see its falsity. The preacher had, of course, something to say about these disorganizers who would destroy slavery by overturning the government which the fathers established, and rending asunder the church of Jesus Christ—the claim of the church of America to wear this name, being in fact the very point in dispute, and which these disorganizers are not just yet prepared to admit. There is also another thing, the preacher did not seem to understand, and that is that there are believers out of the church as well as in it—that not to be a church member, is not *prima facie* evidence of infidelity to the principles of eternal right. Of course, no one would question Mr. Pitkin's right of opinion in regard to our movement, but he ought to understand it better; and it would have seemed a little *faiver*, and have redounded more to his honor, had he expressed his views in some of the anti-slavery meetings which have just been held here, so that his misstatements might have been corrected and his ignorance dispelled; or had he permitted a reply in his own meeting, it would have been still better, unless his hearers are like the Dutch justice who always refused to hear more than one side of a question, because to hear both, so confoundedly perplexed him.

The sermon had many good sentiments in it, and is another evidence that the church is beginning to feel the outside pressure. Had the preacher read the next chapter of Jeremiah, he would have found language akin to that which we apply to the ecclesiastical organizations of this land: with what propriety we do so, every one must judge from the facts of the case. The verses read thus:—"Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

In the afternoon, the entire membership of the Episcopal church, publicly declared, "We have done the things we ought not to have done, and have left undone the things we ought to have done; there is no health in us;" and from what I can learn, it would be unkind, and unfair to question the truth of their solemn declaration.—There is said to be an eternal fitness in things, but I do hope that the Rev. Mr. Lyons, is not a fitting representation of the intelligence of the Episcopal church of Battle Creek, and yet if he is not, why does it have him for a preacher? His discourse was, without exception, the weakest I ever listened to; and if the Prophet of whom I read in the New Testament, had as poor husks to feed upon as Mr. Lyons gave his people this afternoon, he was more to be pitied than I had supposed. He set up men of straw, but did not strength to knock even them down. He thought slavery was wrong, but proved as clear as mud that slavery existed among God's people in other days, but then it was in other days, and under different circumstances from those we have at present, and therefore slaveholders then were not to be judged as slaveholders now should be; but yet, from some reason or other, when we abolish slavery, he thought we should adopt the mode of abolition adopted for the extinction of slavery in those other times and under those different circumstances. And, in the opinion of the speaker, immediate abolition was not the right kind of abolition; only think of it, it would take at once twelve millions of property from the south to emancipate their slaves, and twelve millions more to educate them—for without education freedom was valueless—and what nation could stand such a bankrupting process. He seemed inclined to believe they would be emancipated in God's own time, and when freed and educated, would go as missionaries to their native Africa. Slavery, he admitted was an important question, and its discussion was agitating the public mind, and his sermon was preached in order to direct christians what to do in relation to it; in his opinion agitation was unwise, and all he had to say in regard to the Nebraska bill, was, that it made no difference whether it passed or not, for the soil there was unfitted for slavery, and therefore slavery could not exist in Nebraska. He was not absolutely certain, but inasmuch as the church taught that man should love his neighbor as himself, he rather thought there was far more anti-slavery feeling among church members than among those who were not church members; when he came to this part of his discourse, I was really afraid he would refer to Bishop Garrison and Deacon Foster as two shining lights in the church.

But it is impossible to find language adequate to describe in full, the sermon of the Rev. Mr. Lyons—it was an admirable illustration of the things that are "powerful weak," and some of his church

members felt it to be so; I heard of one who said immediately after the close of the meeting, "Why don't I! I could take chalk and water, and make a better sermon myself."

As "W." was at the Alliance, and also at the Battle Creek convention, I presume the readers of the Bugle have had an account of both. Since then I have been in the region round about Battle Creek, and have held meetings—generally three in each place—at Bedford, Emmet, Newton and Convis. I expected also to hold meetings in Olney and Bellevue, but upon visiting the former place for the purpose of making arrangements, I found that protracted meetings were the order of the day (and night,) and that the same was the case with Bellevue, so I had to give them up for the present. So long as the roads are at all passable, I shall confine myself pretty much to school districts in the country, for I think labor is most needed there, and the soil is generally good; my audiences may be smaller and less intellectual than in towns of importance, as the word goes, but there is more moral feeling, and less sectarian prejudice among them.

ANTI-SLAVERY CONVENTION IN MICHIGAN.

ALBION, Feb. 6th, 1854.

DEAR FRIEND ROBINSON: Our little village has been the theatre for a few weeks past of a most interesting conflict in this warfare of justice with "principals and powers and spiritual wickedness in high places" in church and state. We are here blessed with the presence of some eight or ten of the professed ambassadors of the Prince of Peace, who are quartered upon us, to look after our morals, not money; our spiritual welfare, not our secular proselytism. Besides we have a literary institution under the control of that immaculate daughter of John Wesley, the M. E. Church, embracing some 300 young men and women; and doubtless are the focus from which radiates a vast amount of intellectual and moral light. We have eschewed all *unpopular* heresies, and followed in the good old ways of our ancestors. Our ministers have preached the gospel, and have not meddled with the isms of this heretical age. Our christian, pious souls, have attended church on Sunday, paid the minister, said their prayers, given their money to convert the heathen, provided they lived in foreign lands, built seminaries to teach young men the art and mystery of morals, money-making, and mobbing the champions of freedom. Surely Mr. Editor, we did not need the ministrations of those pestilent fellows, those blasphemous infidels, who turn the world upside down, to teach our people the right way. We were pursuing the even tenor of our way, subject to the "higher powers," and discountenancing all agitation that could possibly impair the devotion of our people to cotton politics, and negro-hating religion. Our christians prayed, supported the gospel, gave leave to withdraw those guilty of the heinous sin of dancing, boasted that they never attended anti-slavery meetings, and that they would not give a cent to prevent, or raise a voice against the re-enslavement of those that in defiance of death, had expatriated themselves, to enjoy freedom; shut their churches against those who came to preach deliverance to the captive, and the opening of the prison doors to those who are bound—were on hand on election day, in company with infidels, drunkards, and blasphemers, to go the "regular ticket" blind, kept religion out of politics, and generally out of their business transactions, in short were after the most straightest manner of their sect, *Pharisees*. How I repeat, could we stand in need of instruction in our duties to God or man? But an evil wind blew to our shores a little portion of the advance guard of freedom—a host in themselves—Stephen and Abby K. Foster, and though they were received with a perfect avalanche of scandal, Ministers, Elders, official members and hymens, joined in a crusade against their moral character, retelling, if not inventing, the foulest and blackest falsehoods that a corrupt imagination could invent—thinking perhaps that it was easier to impeach the character of the witnesses, and so shut the public ear against them, than to rebut their testimony. They nevertheless were heard and bore a faithful testimony against the enormities of our civil and ecclesiastical institutions, they laid siege to the citadel of cotton Christianity and sham Democracy, and hurled, with terrible effect, the polished shafts of truth into the affrighted ranks of despotic Democracy, and worse than heathenish Christianity.

The enemy occasionally showed fight, and while battalions of priests, elders, and laymen, covered with the sword of the spirit, fighting to prove that the buying, selling, robbing and brutalizing of our fellow-countrymen was a heaven ordained institution, or at least, that the only friends of Liberty and Justice, worthy of the name, were infidels, led the dust. They remained with us about a week, speaking evenings to crowded houses, and many a large proportion of the town, we hope—were converted, if not to Christianity, to the sentiment that decency, justice and humanity are essential elements in true christianity, and that it is a plant cultivated in these days, not paying well, probably.

Mr. F., you know, feels called upon not only to present the whole truth, but to use great plainness of speech in exposing the gigantic frauds that are palmed off upon us for true christianity, and republicanism. And so he had the hardihood to show the allies of infidelity and despotism near his theatre of operations, their true position, he found himself—lest he should defile them—excluded from those holy temples, that are thrown wide open to him who sells the only temple that God spirit consents to occupy, though she be the whitest and purest of Christ's disciples, to whomsoever he command her price, for whatever purpose he may wish to possess her.

On the 16th and 17th ult. a mass convention was held here attended by J. W. Walker, B. S. Jones, and Mr. and Mrs. Foster as speakers, and notwithstanding the holy indignation that had been excited against them, the "outside pressure" was so great, that one of our churches was so interested to build a new house soon, saw fit to open their house, and again the champions of truth confronted the defenders of barbarism. Nothing worthy of note, happened on the first day. The resolutions, a copy of which I send you, were sustained in able and convincing speeches, by Messrs. Walker and Jones, and the opposition did not return within the range of their batteries. On the 21st day, the Baptist Minister, "as much an Abolitionist as anybody," thinking that the institution was beginning to totter under the well directed blows of its assailants, attempted to prop it up with the bible, and at least to his own apparent satisfaction, proved that slavery was tolerated in the primitive church, and no intimation given that it was wrong. He assured us, however, that it was opposed to it. He did not attempt to prove our republican (if that is not a misnomer), institutions ought to be so; I heard of one who said immediately after the close of the meeting, "Why don't I! I could take chalk and water, and make a better sermon myself."

Resolved, In the former liberty party chair, "That the church of America, in its present position, is a disgrace to the name of Christianity, and that it is a plant cultivated in these days, not paying well, probably."

Resolved, That we national government, and our entire people to a free, in licensing the sale, in subjecting the negro, and their efforts in denying to the bible and his principles, that walk disorderly were adopted.

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THE ANTI-SLAVERY BUGLE.

tions ought to be abolished, because the Bible recognized the right of kings to rule, and enjoined obedience on their subjects: or that the 'Maine law' is 'infidel,' because Christ and his apostles used wine; probably for want of time, for he found occasion to heat a hasty retreat, crying 'infidel,' because he could not convince his opponents that robbing a man of all his wages, his wife and children, his intellect and soul, was a Christian deed. On the last evening there was a large attendance of the elite of our village, Merchants, Ministers and Lawyers, backed by the opening buds of promise from our Methodist nursery, with the agent of the school himself a Methodist, soldier-priest or priest soldier, who sits up nights to hate slavery, if we may believe him, and fights abolitionists day times. These were all on hand to do battle for the truth as it is in 'modern' Methodism, either with the hot shot of personal invective and denunciation, sans argument, or with fists, billets of wood, unmarketable eggs, and whatever other weapons might be available. Mr. Walker, in an able and eloquent effort, showed the character of true practical Christianity, attempting to prove that man was the object of Heaven's solicitude, not institutions, and that beneficence to him as the representative of his master, was the highest form of Christianity—the highest evidence of a state of grace. At the close of his remarks, it being 9 o'clock, an effort was made to lay the resolutions on the table, to take up the matter of finance, as it was the last night of the convention, and getting late. The vote of the convention was clearly to do so. But the mob, officered by the presiding elder, and one of the brethren, (who under the garb of friendship, had even obtained office in the convention,) with the most riotous demonstrations clamored for Broekway (the agent aforesaid), and demanded that he speak. To avoid a riot the convention consented, and speak he did, till the next morning, and apparently will till daylight, had he not the door, refusing to admit a motion of adjournment, though but a few evenings before insisting that a motion to adjourn was always in order. Mr. Walker having by a misstep of his obtained the floor, the convention adjourned to the next week Tuesday, when the battle was renewed, the excitement in the mean time reaching fever heat, in our community, and threatening slaughter, being freely breathed out against the disturbers of our peace. Our Presiding Elder openly and shamelessly advocating the cause of the mob. The day came, and with it a senseless tirade during the whole day from our Rev. agent, of personal abuse and invective; apparently intended to incite the mob to acts of violence. He however regarding it as argument on the resolution, though unfortunately, everybody else, (who were not so much excited that they could not think) thought otherwise.

In this evening, Mr. Walker obtained the floor, and replied in an argument of three hours, which, by the power of his logic and eloquence, enchaind the vast audience, and soothed to the quiet of a slumbering infant's breast, the angry waves of passion, which had been lashed to their utmost fury, and threatened to overwhelm him. With a painful exertion had been thrown over the villainies of that monstrous compound of hypocrisy and despotism, that hideous beast of leviathan and horned numeration, that pushes to the death, God's poor children, (though baptized into its own faith, if their skins are not colored like its own,)—the Methodist Church. Never was victory more complete, or defeat more signal. Horse, foot, and dragons, routed, overthrown, annihilated. But our champion having accepted a challenge from Mr. Foster, previous to his discomfiture by Mr. Walker, to discuss the merits of his 'Brotherhood of Thieves,' to which he seemed to take special exceptions, he even dared to meet him, but not to discuss, the next Monday evening. I say not to discuss, for no terms of debate could be proposed that he would accept. And though Mr. F. held up his book and challenged him to dispute a single statement of it, he did not attempt the task, although the impression of the vast multitude assembled to hear, was that he dared not undertake it.

On the whole, Mr. Editor, we think that the cause of impartial right had been faithfully presented to our community, and seed sown that will produce an abundant harvest, of minds disenthralled from the bondage of a ceremonial, heartless, perfidious creed, into the liberty of a gospel that breathes good will to all the children of Adam.

Resolutions adopted at the Anti-Slavery Convention held at Albion, Feb. 16, 1854.

Resolved, In the language of John Wesley, 'Slavery is the sum of all villainies,' and American Slavery the vilest system the sun ever saw; in the language of the Rev. Samuel Haskins, D.D., 'Slavery is in every instance wrong, unrighteous and oppressive, a very great and crying sin, there being nothing equal to it on the face of the earth'; in the language of the Rev. Jonathan Edwards, D.D., 'To hold any man in slavery is to be every day guilty of wronging him of his liberty, or of man-stealing.'

Resolved, That the language of a familiar proverb, 'Show me your company and I will tell you what fellowship with the persons above described,' is true.

Resolved, In the language of James G. Birney the former liberty party candidate for the presidential chair, 'That the American churches are the bulwarks of American Slavery.'

Resolved, In the language of the Rev. Albert Barnes, a Presbyterian Minister of Phila., 'That which gives the greatest quarters to the conscience is the fact that Bishops and Priests, and Deacons, that ministers and elders, that Sunday school teachers and scholars, that pious matrons and husbands are the holders of slaves and the custodians of the bodies of the land, address no language of rebuke or entreaty to their consciences.'

Resolved, In the language of the Rev. R. L. Brockway, a Presbyterian clergyman of Baltimore, 'The church has tolerated slavery in her bosom, and sustained it by her example until it has reared its head so high in the sanctuary as almost to bid defiance to its authority.'

Resolved, That ecclesiastical organizations whose members knowingly sustain slavery either directly or indirectly, cannot preserve their Christian integrity or bear a faithful testimony against slavery unless they heed the language of the apostle Paul, 'Now brethren I command you in the name of the Lord Jesus that ye withdraw from every brother that walks disorderly.'

The following in reference to the political parties were adopted.

Resolved, That with all its boasts of liberty, our national government in domineering one seventh of our entire people to all the horrors of chattel slavery, in licensing the sale of women in the carnival, in subjecting their naked backs to the bloody scourge and their foreheads to the branding iron, in denying to the mother her babe and the Christian father to the penitentiary for teaching their own

children the alphabet and women to the gallows for defending their chastity against the ravisher; has proved itself a sterner, a more heartless despotism than the monarchies of the old world and richly deserves the execration of the whole human race.

Resolved, That as the Free Soil party is opposed to interfering with slavery in the States and is in favor of extending all the provisions of the constitution which require the federal government to aid the states in sustaining it—it is not in any true sense an anti-slavery party and ought not to receive the countenance and support of the friends of freedom.

The following is the resolution discussed by Messrs. Walker and Broekway.

Resolved, That any organization whatever be its name, that justifies slaveholding or tolerates the slaveholder within its pale, is the most dangerous and powerful ally of infidelity, and that the anti-slavery movement is the highest form of Christianity.

The following was offered by Rev. Mr. Deering and passed unanimously.

Resolved, That we have no controversy with any church which does not uphold slavery.

SAM'L FOLLETT, Secy.

MRS. H. B. STOWE'S LECTURES—ANTI-SLAVERY WHIGS.

Boston, March 3, 1854.

DEAR MARIUS: I have not much love nor respect for great cities, for they are but so many great sores on the social body. They generally corrupt those who live in them, and those born in them are generally 'conceived in sin and shapen in iniquity, and go astray from birth spreading lies,' in the scientific and not in the theological sense. But you and your readers may wish to know the bearings of Boston on the questions of reform, and as I am here, and to be here for weeks to come, I will occasionally apprise you of Boston notions, that relate to the social and spiritual world.

You know Harriet Beecher Stowe has got up a series of lectures here, with a view to the diffusion of anti-slavery among the orthodox ministers and churches. Henry Ward Beecher gave the first. Owing to a failure on the part of one engaged to lecture, Dr. Edward Beecher gave the second last night in the Tremont Temple. I heard it, and was most agreeably disappointed.

He gave a true account of the first fatal step in this Government, i. e., Liberty entering into a Convention with slavery to establish justice and secure liberty. That was the fatal step, and every step that has been taken by Freedom since in this nation, has been wrong and must be, till she goes back and blots out the first error, washes it all out by tears of repentance. Let liberty meet slavery—let her hunt the demon out—let her search for him—and while he has a hiding place on earth, let her not give over the search. This is the true mission of liberty—to hunt slavery—not to wait for slavery to search for her—but to go forth in God's panoply, and traverse the globe in search of the monster. But when she finds him how should she meet him? Not to invite him to a convention to establish justice—nor to invite him to a seat in Congress, or on the judicial bench, in the Presidential chair, or on the pulpit or at the command table—but in a death struggle. Liberty should say to slavery, wherever and whenever she meets the fiend, *Death to you, death to you!* I make no terms with you; I ask no quarter, and I shall give none. Liberty should have had on her banner as her battle-cry, Victory or Death! instead of the word COMPROMISE.

Mr. Beecher happily traced the results of this compromise on the moral nature of the people, showing that the entire influence of the Union had been to paralyze the moral sense, and teach us all to put evil for good and good for evil, a lie for the truth and truth for a lie. He showed how slavery had ever triumphed, in every encounter with liberty, and how she would still triumph, all owing to the first fatal step. Had liberty met slavery in the Convention of 1787, under the battle-cry of victory or death, and not of compromise, the glory of the nation had never been tarnished, its progress never impeded. The only salvation to the North now is to get a new Liberty Banner—to leave out of it 'compromise,' and inscribe 'Liberty or Death—Victory or Death.'

Mr. Beecher seemed to see that this must be the issue, and he urged strongly the formation of a Northern Party, which as he presented, was our old true doctrine of Ohio, uttered in Tremont Temple, a Northern Republic on the terms of death to slavery—of 'No Union with Slaveholders.' How can Summer, Chase, Wade, Hale, &c., talk of legalizing and nationalizing slavery? Liberty has no more right to allow slavery to exist in New Orleans than in Boston. Every friend of liberty will be just as anxious to abolish slavery in Missouri as in Nebraska, in Alabama as in Maine. It is miserable to hear these men talk about making slavery sectional and liberty national. How, in Heaven's name, can liberty be national, while slavery is sectional under its dominion? Will Summer tell us, Will you? Did Giddings? If liberty is national, where is the place for slavery? If slavery is in Virginia, liberty cannot be there. If slavery is in more than half the nation, as it is, liberty cannot go there, except in a war of utter extermination of slavery.

Mr. Beecher's lecture was a good one. Many heard and cheered it. He said if the laws of Moses were truly applied to American Slavery, it could not exist a single hour. Very well; let the church thus use the Bible, and not a whisper will be heard against it, so far as that evil is concerned. But when the church uses the Bible to sustain slavery, as she does, I have only to answer, *The Bible is wrong, and not slavery right.*

A week ago last night, a great Whig gathering was in Faneuil Hall, to protest against the Nebraska bill. You will see an account of it in the Liberator of this week. It was a rich specimen of foginess as you could wish. The amount of all the speeches save one, was, 'We tugged hard to please our Southern allies in 1850. We nearly choked to death swallowing the pill they gave us, but we squeezed it down to save the Union and to allay agitation, and to win your votes. Now you are about to give us another dose. This is too bad. We hardly know how to hear it. Spare us, sweet friends, do spare us.' This was the tone of the meeting. Elliot, Lawrence, Blagden, Winthrop and Hilliard gave it this air. No issue was made with slaveholders. Much was said about the Union—and many appeals were made to Webster's picture, for help in this emergency. No Webster rapped to them. No medium was there for his present needs. Winthrop plainly told Elliot that he did a little worse than he (Winthrop) did in 1850. Blagden insisted that God instituted slavery, and got a great hissing for it.

But Josiah Quincy, 83 years old, took the stand, and told them all, that slaveholders cared nothing for them—that the Whigs and Democrats were all talk and no action against slavery—that the Missouri Compromise would be abolished—that the slave power would increase—and that the Northern politicians were a poor, miserable set, whom the slaveholders held and used as they did their other slaves. Thus the noble old man rebuked them, and they all felt it, for the next day they tried all

their influence to get the papers not to publish his speech. But it is out, nearly as it was spoken.

So you see Boston is becoming divided against itself—ministers against ministers—politicians against politicians. God speed the right!

HENRY C. WRIGHT.

P. S. My non-resistance friends may ask, where is your non-resistance? In my heart, deeper and stronger than ever, and not one expression in the above is inconsistent with the purest and most entire non-resistance. Victory on DEATH is the only Slogan that inspires me to the contest with slavery. No terms, no truce, no peace, no compromise between liberty and slavery. I have no defence to make. An eternal, aggressive, exterminating war against slavery will be waged by me. In this world's battle field, I shall meet slavery only in a death struggle.

H. C. W.

The Anti-Slavery Bugle.

Salem, Ohio, March 25, 1854.

OUR CORRESPONDENTS HAVE SO OCCUPIED OUR columns this week, that we have no room to speak for ourselves.

CONGRESS.

MORE AGITATION.—Mr. Giddings last week, rebuked the Presidential attempt at filibustering, (on the credit of the seizure of the Black Warrior,) with severity, creating quite a flurry in the House. The following from the Tribune gives the spicy part of the discussion.

Mr. GIDDINGS moved a reconsideration of yesterday's vote, by which the President's Black warrior Message was referred to the Committee on Foreign Affairs. Mr. G. said after the reading of the message yesterday he had hoped some political friend of the Administration, recognized as such, would call the attention of the House and country to its extraordinary character, or that some opponent of the Administration would do so. Being extremely case, he had been constrained to rise to occupy the attention of the House for five minutes on the subject. The circumstances attending the seizure of the Black Warrior were few and simple, which he narrated, and said he saw nothing extraordinary in this, as all vessels going into port are bound to conform to the revenue laws. The revenue laws of Spain are similar to those of our country, and the Black Warrior was seized for protection and self-preservation, which should always be maintained. The officers of the Black Warrior had violated the Spanish laws, and therefore she was seized and the cargo confiscated. In Boston and New York British steamers had been seized in a similar manner, having carried band goods on board, not a voice from England had come in remonstrance, and she expects our citizens, when they land in her ports, to conform to the revenue system which she has established and maintained. He could see no difference between these cases and that of the Black Warrior. Y. C. certain newspapers have called attention to the latter as extraordinary, and gentlemen seem to have taken an interest in this, paramount to all others. Nobody objected that the resolutions calling for the information which the President has communicated should be passed, but the President has gone beyond the call, and undertaken to force his opinions on this representative body. The President says there have been in the course of a few years past many other instances of aggression upon commerce, violations of the rights of American citizens, and insults to the national flag by the Spanish authorities in Cuba. Have gentlemen pocketed the insults? Have Representatives, the Executive and the Government pocketed the insults? When, and where, and on what occasion have they pocketed insults from the dilapidated and powerless Government of Spain? The people seem to us here to determine our own character and actions, and not to receive from the President lectures on propriety and duties. We should feel the dignity of our position and hurl back the lecture on the Executive, whose energies have been paralyzed. Although he is elected to a term of four years, he scarcely commands a majority of one measure here. The seizer has departed, his power is gone, and yet to day this Executive reads us a lecture, and tells us we have pocketed insults from the Spanish Government. I served with the President in Congress, but I have seen more of him than he has of me. I, however, never rode in war [laughter], but fought on foot and never flinched. [Laughter.] I repeat I feel this to be an encroachment on our dignity and rights, and it should be rebuked promptly. Other gentlemen may still quote the insults—I will not, nor will I pocket the insults. The President further says, 'the documents in these cases are voluminous, and when prepared will be sent to Congress.' Why 'should he intrude on us documents we never called for? I want to impress upon the Executive the fact that he is elected, and not an inviolable officer. I want him to know that while he executes the laws I will respect him, but when he oversteps the bounds of duty, does he send his communication to the Senate? No, he leaves them in the dark. The President speaks of Spain adopting a policy of honor and courtesy of these States. In what way? It is now avowed and understood by all men—the emancipation and civilization of the slaves of Cuba, that they may stand forth in the attitude of freemen; and this is the policy which the President wants overthrown, as being a hindrance to the security of these States. In what way do we live, when we see such movements on the part of the Executive calling on us to prepare for war—a dread trial of battle to prevent emancipation? This declaration is in accordance with the breathings of the Executive organ here, and which it has been holding forth for the last year, in articles written by members of the Cabinet. The entire southern press coincide in this declaration, first proclaimed in the Inaugural Address. It is a declaration to revolutionize this Government, and I pronounce it so here and will do so elsewhere. It was in vain our Revolutionary fathers attempted to establish the great and undying truth that all men are created equal—non-intervention no longer finds a lodgment in our Executive's breast, and he is as ready to seize upon Cuba, as he is to propose to intervene in Cuban affairs, and this is to be his watchword, as well as that of his party. I believe that in one of the States of this Union resolutions are pending in the Legislature, assailing the President for his non-intervention, to prevent emancipation in Cuba. I refer to Louisiana, and have seen it in the public prints. Mr. PERKINS (La.)—The Louisiana Legislature is not in session. There was a resolution relative to Cuba introduced, but it was laid on the table.

Mr. GIDDINGS.—But it was introduced there.

Mr. JONES (La.)—I understood the gentleman to say there was a resolution pending in the Legislature of that State complaining of and denouncing the President for not interfering in arresting the policy of civilization and emancipation in Cuba. I tell the gentleman I do not believe he has seen any such statement in the public prints, and further all such statements are false.

Mr. GIDDINGS.—I am happy to hear it. The gentleman cannot disturb or ruffle my feelings by creating me. In God's name when I am wronged I will tell the gentleman I have seen the statement in the papers of New York and elsewhere, yet he has the audacity to say I have not seen it. [Sensation.]

Mr. JONES (La.)—I have asked if the gentleman would give any.

Mr. GIDDINGS.—No, Sir, I will not. If a man tells me he does not believe me I will not extend to him such a courtesy. I do not believe him, for I believe he believes me. I can give the gentleman the proof. I said I have been informed through private papers that resolutions have been introduced in the Louisiana Legislature, assailing the President for his non-intervention, to prevent emancipation in Cuba. I refer to Louisiana, and have seen it in the public prints.

Mr. CLINGMAN (N. C.)—rose.

Mr. GIDDINGS.—I am not through yet.

Mr. CLINGMAN.—I only want the door when you have done.

Mr. GIDDINGS.—Does this look like chivalry, to strike the first blow? If we are to set up as a nation of pirates, and defy France, England and Spain, let us do it manfully, and give them a fair fight. I say this as a man of peace. I hope and trust that the Government of Spain will notice these movements and preparations for war, and that the American army on their invasion, will be met by the Emancipator with arms in their hands. I do not know but that it will be said I am not patriotic, but I am a Cuban, and an emancipated slave. I would defend my country, and I would defend an early grave. I would defend my soil with all the energy which the God of Nature has given me. I never despond. The destiny of nations is wielded by the Higher Power. We are a people who pray before we fight, and when the battle comes you must stand still. This is the spirit which will set at naught the machinations of power. When the thunders roll and the lightnings dash, and when the movements in the South tell you that men there feel the stirring emotions of humanity, you will turn pale and tremble, and when you see your dwelling smoke, I do not say you will laugh at you calmly, and ask when your fear cometh, but then the Government will be disposed to do justice to the slaves and give them freedom. This is the rapidly rolling forward. I feel it as I do, the approach of dawn—the approach of the millennium.

Mr. GIDDINGS.—According to the census of 1850, there was one negro man to every 229 inhabitants, one negro woman to every 224, and one physician to every 100.

THE CRYSTAL PALACE IN TROUBLE AGAIN.—We understand that Barnum has been examining the accounts of the Crystal Palace, and finds them more repulsive than Flinders itself. It seems that this repulsive concern has not only sunk \$500,000 of capital, but got into debt for the sum of some \$100,000 more. Barnum considers it is utterly beyond redemption—unit even for purgatory, and will resign the office of President. Since Gen. Pierce opened the exhibition, the same withering influence which paralyzes the conduct of the public affairs in Washington has rapidly come to a head in the affairs of the Crystal Palace Association.

Nicholas I, Emperor of Russia, was born July 6, 1796, and is now 58 years old.

MEETINGS.

ANTI-SLAVERY CONVENTION, CINCINNATI, OHIO. To be held on Tuesday, Wednesday and Thursday, The 11th, 12th, and 13th of April, 1854.

TO THE FRIENDS OF IMPARTIAL FREEDOM: In sending out this our Fourth Annual Call for a gathering of those who hate oppression and love justice, we deem the urging of any reasons for so doing wholly unnecessary. The importance of frequent meetings of the friends of this cause, for deliberation, counsel and encouragement, is well understood, as is, also, the utility of Conventions for pouring Anti-Slavery truth upon the hearts of the people. We will only say that, since our last Annual Convention, deeds have been done in our midst that warn us not to relax our efforts.

Our city, until within the past year free from the deep degree of having sent back a poor fugitive to his chains, under the Fugitive Slave Act, now stands doubly degraded.

The Constitutional rights of our colored citizens to protection have been officially outraged. By a decision of one of our Judges upon the Bench, they have been told that they are to be supposed slaves until they have proved their freedom; and the kidnapper, that he has nothing to fear from legal justice if his victim has no free papers in his pocket. Thus, virtually, is Ohio made a Slave State.

During the past year our State has been more than ever used as a hunting-ground, free to all who chose to run upon the trail of the poor black man; and if the efforts now being made by the Slave-owners of Congress are successful, not a foot of the soil of the United States but may soon be trodden by a slave.

And still come wailed to us, on every breeze, that sweeps over our beautiful river, the sighs and groans of millions of our countrymen, upon whose weary earthly condition Hope scarce sheds one ray of light.

Among the places in which Anti-Slavery Conventions should be held, Cincinnati is prominent. Considering its location—its adaptation to the radiating of the light of Anti-Slavery truth over the darker parts of our land—a more important point can hardly be found; and the success that has attended the efforts that have been made here attests that there is not a more promising field.

We do, then, earnestly invite all who agree with us that Slavery is a crime against God and man, and are willing faithfully to labor for its abolition, whatever other differences may exist among us, to come together again in Convention, to deliberate upon the great work we have to do. And our platform will be free to all, whether friends or opponents, who desire candidly to discuss the great principles of the Anti-Slavery enterprise.

Confiding in the blessing of Almighty God, promised to every true and right effort, we hope to make an impression upon the moral atmosphere that shall vibrate to the extreme verge of our slave-holding territory.

SARAH OTIS ERNST, MARY MANN, ANDREW H. ERNST, MARY DEGRAU, JULIA HARWOOD, JOSEPH HOLLOPE, FANNY H. RYAN, H. P. BACSWELL, CHRISTIAN DUNLISON, MARY M. GUILD, ELIZABETH T. COLEMAN, N. M. GUILD, Bots of Managers.

OHIO AND PENNSYLVANIA RAILROAD.

EDUCATIONAL NOTICE.

THEODORE EUGENE SULLOT.

A native of Paris, and a graduate of the University of Glasgow, begs to announce that next winter he intends opening classes in SALEM, for teaching French, Latin, Greek and Mathematics, to such pupils of either sex or color as may require his services.

He proposes to have four mathematical courses, to be carried on from one winter session to the following.

First course—Arithmetic, Algebra and Geometry. Second course—Trigonometry, plane and spherical, with their applications. Third course—Measurement of surfaces and solids, Conic Sections and some of the higher parts of Algebra. Fourth course—The elements of the Differential and Integral calculus, and the application of Mathematics to the laws of Physics.

N. B. The application of Spherical Trigonometry to Astronomical Problems, will be connected with lessons on the use of the Globes. The French and Classical Languages will be taught with continual reference to their literature, to the principles of General Grammar and to the structure and peculiarities of the English Language. T. E. Sullot, is permitted by his friends Joseph Barker and Marcus R. Robinson, to refer to them for his qualifications as a teacher, and he will leave at Mr. M. Robinson's Book Store, a copy of European Testimonials, covering nearly thirty years of his professional life, for the satisfaction of those who may wish to consult them.

During the summer recess, T. E. Sullot can be addressed by letter directed to Franklin, Portage County, Ohio. The classes will open in November and close in March.

In thus offering his services to the inhabitants of this and other localities, T. E. Sullot declines any idea of rivalry with the excellent school of Salem. He addresses himself solely to those ladies and gentlemen who, from various causes may prefer a more private mode of instruction in small and select classes, in which their wants and wishes can be more fully attended to, than is practicable in a public school, where the numbers are large and classification is necessarily imperfect.

THEODORE EUGENE SULLOT. March 25, 1854.

SALEM NURSERY. MAIRIE BONSAULT, Proprietor. ONE MILE NORTH WEST OF SALEM, OHIO. HAS ON HAND SEVERAL THOUSAND EVERGREEN TREES, SUCH AS Firs, Vines, Cedars, Junipers, &c., &c., from three to six feet high, of thrifty growth. Also, an assortment of Fruit Trees and Grape Vines, all of which he offers at the lowest prices. Feb. 25, 1854-3w.

BUCKEYE FOUNDRY. ENOS L. WOODS, COLEMANIA, COLEMANIA CONVOIT, OHIO. Steam Engine Builder.

STEAM ENGINES of various sizes, constructed upon the latest approved plan, that cannot fail to give good satisfaction as any now made.—Patterns of all kinds, made to order. All work made of good material, and warranted to give as good satisfaction as any other. Feb. 11, 1854-4w.

WATER-CURE. AT COLD WATER, MICHIGAN. For the cure of Acute and Chronic Diseases, in successful operation. Address for particulars, DR. JOHN E. GULLY, Cold Water, Mich. Jan. 21, 1853-3m.

SAMUEL BROOKE, SUCCESSOR TO GOODALE & CO., COMMISSION MERCHANT. And Wholesale Dealer in Cloths, Cassimeres, Doestins, Vestings, Over-Costings, Sateens, Tweeds, Jeans, Flannels, Serges and Linens, and a variety of other Wooden and Domestic Goods. 41, BANK STREET, CLEVELAND, OHIO. SAMUEL BROOKE. Having taken the extensive Stock of Goodale & Co., offers it to the Trade on the most favorable terms, and solicits a continuance of patronage from the old friends and customers of the establishment. The Large Stock of Yankee Notions & Fancy Goods, in the upper rooms of the building, are constantly being replenished by fresh arrivals. Liberal advances made on WOOD, by S. N. Goodale, who continues his office as heretofore, in the same building. Dec. 22, 1853.

OREGON PEAS. Six bushels of these celebrated Peas, by planting which, as much labor can be raised on one acre as can be raised off of five of anything else that can be sowed, and it is better for the soil than clover. Just received and for sale by E. R. SHANKLAND, 129 Wood St., Pittsburgh, Pa. Feb. 18, 1854-3m.

NEW SEED STORE. THIRTY undersized, now receiving his supply of Field, Garden, Tree and Flower seeds; also, large additions to his Stock of Horticultural and Agricultural Implements, and will be enabled to offer dealers and amateurs the most extensive and varied collection of Field, Garden and Flower seeds; Irish and Sweet potatoes; Flower seeds and Dahlias, &c. As the stock of the latter is limited, orders for the same should be sent in at once to prevent disappointment; together with the largest collection of Agricultural and Garden Implements to be found in the city, as the diplomas and premiums awarded at the late Fair, by the State Agricultural Society, will testify, amounting to near two hundred dollars. E. R. SHANKLAND, 129 Wood St., Pitts. Feb. 18, 1854-3m.

New and Choice Varieties of Vegetables and Seeds. Chinese Eight Rowed Corn, Improved Dutch " Sweet Evergreen " Philadelphia Sweet " Mountain June Potatoes, (very fine.) " Winesap " (very prolific.) Mammoth Nutmeg " Peach Blossom " Early White Mottled " Ash Leaf Kidney " (early six weeks.) Evergreen " Buck's Saffling " (a very large variety and very prolific.) Baywood Seedling " Sweet Potatoes, a new variety from North Carolina. It has proved the most prolific and desirable for northern culture that has ever been introduced in this market. 55 New Varieties of Cabbage Seed, (Imported.) 20 " " " Radish " 6 " " " Celery " 25 " " " Cucumber " 40 " " " Grapes " Orders Respectfully Solicited, and Promptly Completed, by E. R. SHANKLAND, SEEDMAN, No. 129, Wood St., Pitts. Pa. Feb. 18, 1854-3m.

